3

A SERMON PREACHED AT S. MARTINS Church in the Fields.

AT THE FVNERALL of the Lady *Blount*, the 6. day of December, *An. Dom.* 1619.

LONDON,
Printed by *Bernard Alſop* for *Iohn Hodgets*. 1620.

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AT THE FUNERALL of the Lady Blount, the 6. day of December, &c. Dec. 1630.

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WEL-BELOVED in Chriſt Ieſus, here are two Obiects preſented before you; the one, vnto your eyes, the other, tendred vnto your eares: the one, the ſad ſpectacle of Death, which is the ſtate of Deſolation, (if we conſider it in it ſelfe;) the other, is the Word of Life, which

is and ought to be our ſpeciall conſolation and comfort againſt Death: For the performance whereof, albeit ſome perhaps expect, that I ſhould ſpeake of Death Naturall, and Reſurrection Corporall; yet I haue thought good rather (vpon ſome ſpeciall Occaſion) to make choice of a Text that ſpeaketh of Life Spirituall, and of the firſt Reſurrection, which Saint *Iohn* ſpeaketh of in the twentieth Chapter of his *Reuelation*; where hee ſayth:

Apocal. 20. 6. *Bleſſed and holy is hee, that hath part of the firſt Reſurrection, for on ſuch the ſecond Death hath no power.*

Concerning this firſt Reſurrection, I haue choſen for my Text an Example taken out of the fourth of Saint *Iohns* Goſpell, the nineteenth, twentieth, and one and twentieth Verſes, which is the Text I meane to ſpeake briefely of. The words are theſe:

Iohn

Iohn 4. 19,20,21.

The Woman ſaid vnto him: Sir, I ſee that thou art a Prophet.

Our fathers worſhipped in this Mountaine; and ye ſay, that in Ieruſalem is the place where men ought to worſhip.

Ieſus ſaid vnto her: Woman, beleeue me, the houre commeth, when ye ſhall neither in this Mountaine, nor at Ieruſalem, worſhip the Father.

IN theſe words are contayned part of a Dialogue, or Diſpute betweene our Sauiour Ieſus Chriſt, and this ſame Conuert of Samaria. In the Woman of Samaria, we are to conſider three Degrees, whereby ſhe was brought to Conuerſion: two whereof are contayned in her words, in the firſt place; and the third, in the anſwer of our Sauiour Ieſus Chriſt vnto her queſtion.

Three Degrees tending to the conuerſion of the Samaritan.

1. The first Degree, is the dimme ſight ſhe had of the Propheticall Office of Ieſus Chriſt, contayned in theſe words: *The Woman ſaid vnto him; Sir, I perceiue that thou art a Prophet.*

2. The ſecond contayneth her care of true Religion, vnder a darke Cloud of an Obiection ſhe made to our Sauiour Ieſus Chriſt, concerning the manner of the Worſhip of God, in theſe words: *Our Fathers worſhipped in this Mountaine; and ye ſay, that in Ieruſalem is the place where men ought to worſhip.*

3. The third ſheweth her Reſolution, in the words of our Sauiour Ieſus Chriſt, and his anſwer to the former Obiection, wherein no doubt ſhe reſted; expreſſed in theſe words: *Ieſus ſaid vnto her; Woman, beleeue me, the houre commeth, when ye ſhall neither in this Mountaine, nor at Ieruſalem, worſhip the Father.*

Theſe

Theſe are the three degrees whereby it pleaſeth the wiſedome of the holy Spirit of God to bring this woman to a more full reſolution of true Religion; firſt concerning the firſt: I meane to bee briefe in all.

1 In the firſt degree we are to conſider three things, a compellation of reuerence, where ſhe calleth him, *Sir.*

2 Secondly, an apprehenſion of intelligence, in theſe words, when ſhe ſaith: *I ſee and perceiue.*

3 Thirdly, a confeſſion of his office propheticall: *I perceiue thou art a Prophet.*

Firſt, concerning the firſt, in that ſhe honoured Ieſus Chriſt, that had reproued her before in the precedent part of this Text, *Chryſoſtome* noteth, That ſhe ſhewed much wiſdome and a notable example for all men and women to follow; that though they be reproued for error, yet notwithſtanding, they ſhould not

not take it grieuouſly, they ſhould not goe away diſcontentedly: as *Chryſoſtome* ſaith. This woman did not goe away in anger, nor did ſhe vſe any contumelious or reproachfull ſpeech againſt our Sauiour: but rather honoured him, and ſaid, *Sir, I perceiue thou art a Prophet.* Hard it is to beare reprehenſion, though neuer ſo iuſtly deſerued; and more difficult, to giue honour to the reprehender: but this woman doth both; ſhe taketh this admonition in good part, and giueth honour to Chriſt.

Concerning the ſecond part of her apprehenſion, in vnderſtanding; ſhe ſaith, *I ſee thou art a Prophet:* this is referred (as Diuines ſay) not to the ſight of the body, but of the minde; ſhe ſaw no more in the body, before ſaith, then this, That Ieſus was a Iew: for when Chriſt did aske to drinke of the water ſhe came to draw, ſhe then anſwered in ſcorne and diſdaine;

How

How commeth it to paſſe, that thou being a Iew, doeſt aske drinke of me a Samaritan? She doth diſdaine him; for there was no good correſpondency betweene the Iewes and the Samaritans, as appeareth in the ninth verſe of this Chapter: for the Samaritans were a ſchiſmaticall kinde of people; they would in proſperity take part with the Iewes, and be of their kindred: but in time of aduerſity, either relinquiſh, or ſtand againſt them.

This Samaritan, Chriſt made a true Chriſtian; therefore ſhe ought to be an example, not to perſiſt obſtinately in former ignorance: when it pleaſed God to ſhew ſome light of truth, ſhe made a true confeſſion; I perceiue more then I did before. Some remaine ignorant; becauſe they haue ſeene nothing in youth, they will learne nothing in age, and therefore continue in blindneſſe ſtill. *Quid eſt ſtultius, quàm quia diu non diſceris, non*

So did S. *Peter*, *Act.* 10. 34.
So S. *Paul*, 1. *Tim.* 11. 13.
So S. *Auguſt.* in his Retract. *Sen. Epiſt.* 76.

non discere? Tam din discendum quàm din nescias. What is more fond (saith *Seneca*) then becauſe thou haſt not learned of long time, now not to learne at all? So long ſhouldſt thou learne, as thou art ignorant. This woman did not ſo, ſhe was a Proficient. Many heare the Word of God, and do not profit by it; but ſhe did profit by it, and profeſſe that ſhe profited: Euen as it pleaſed God to open the eyes of this worſhipfull Lady, to ſee that which ſhe had not ſeene, and to declare with thankefulneſſe the light which ſhe had receiued.

Thirdly, in that ſhe confeſſed the Lord Ieſus Chriſt to be a Prophet, ſhe maketh a true confeſſion. I will not ſtand to diſpute with *Abulenſis*, whether Chriſt were a Prophet or no; for I haue made it plaine here in my ordinary exerciſes, that Chriſt was a Prophet, and more then a Prophet: he was the Prophet, the more includeth the leſſe. This

woman commeth to her knowledge by degrees, after this, she came to further knowledge of Christ, as that he was the Messias, verse 9. the great Prophet of whom *Moses* saith, *A Prophet shall the Lord raise vp vnto you like vnto me, him shall yee heare: for it shall come to passe, that the soule that heareth not that Prophet shall be rent from among you.* Deu. 18.15.19 This Commination, this Threatning, is against them that will not heare the great Prophet, Iesus Christ. Thus much for the first degree of her conuersion.

The second degree wherein shee profiteth in Christian Religion, is, in that to cleare her conscience from the Cloud of dubitation, she obiecteth to Iesus Christ, and saith: *Our Fathers worshipped in this Mountaine; but you say, Ierusalem was the place where men ought to worship.* Here is the obiection: shee leaueth it to the wisedome of Iesus Christ, concerning the truth of

the

the diuers opinions that were betweene her, and the Iewes, she leaueth that to Christ, to determine and set downe in his iust Iudgement.

Here is great constancy in this Conuert: first, in that shee tarrieth by Christ, till shee were fully instructed; and doth not goe, as soone as she met with a Prophet: she doth not run into the towne (as afterward she did) to tell the people whom she had seene, and what she had heard; but she first seeketh to heale her owne conscience: this sheweth great patience and prudence in this Conuert. Besides, shee sheweth, shee hath a care of her soule more then her body: shee came to draw water; but hauing met with the Prophet, and more then a Prophet, she thinketh no longer of the Terrestiall water, but of the Spirituall and Celestiall; and therefore mooueth a question of Religion: hauing a Prophet, shee ma-

maketh vſe of his preſence, and gifts; mooueth a controuerſie to him, that could well determine it. This controuerſie was not concerning God himſelfe; for both parties, the Iewes and Samaritans were reſolued, that there was but one true God: ſecondly, that this God appeared to the Patriarchs, and that this true God was to bee worſhipped with inward and outward worſhip; this was not the controuerſie: but the queſtion was, of the place where God was to bee worſhipped; concerning that, there were two opinions, the one of the Samaritans, and the other of the Iewes, both which this woman propoundeth diſtinctly: *Our fathers* (ſaith ſhe) *worſhipped in this Mountaine; and you* (that are Iewes) *ſay, Ieruſalem is the place.* Here ſhe ſetteth downe who were the two parties, and which were the places: The parties, the Samaritans, and the Iewes; the places, the Moun-

Mountaine *Gerefim*, and *Ieruſalem*. She concealeth not the Argument which both vſe; the Argument of the Samaritan: *Our fathers worſhipped in this Mountaine*; the Argument of the Iewes, *Ieruſalem is the place where they ſhould worſhip*: ſo ſhe doth propound theſe points to the conſideration of our Sauiour Ieſus Chriſt. I will not ſtand to deſcribe the diuerſity of diſpoſitions of the Iewes and Samaritans, nor ſpeake much of the place of Mount *Gereſim*, and *Ieruſalem*. I am not ignorant that the Scriptures and *Ioſephus* affoord diuers obſeruations of both places. But one thing concerning Mount *Gereſim* is remarkeable; that beſides that it was the place that the Patriarks worſhipped in, it was that Mountaine in which the bleſſings were pronounced: therefore if we reſpect any place for holineſſe and antiquity, this is the place, in the Samaritans opinion. She bringeth her Argument, that

ſeeing

seeing the Patriarks worshipped here, the Mount *Gerisim* was better then the Iewes *Ierusalem*. And marke how she doth two things: First, she doth insist and build her selfe vpon the authority of the Fathers: Secondly, she extenuates the authority of the Iewes, with, *Ye say, Ierusalem is the place*: which was a strange kinde of course of the Samaritans; they extolled the inferiour and weaker Argument, and extenuated the better, which was built vpon the Scriptures: she amplifieth the authority of the Fathers, which she proposeth, and opposeth, and postposeth; and diminisheth the authority of the Scriptures, which was for the Iewes. But Iesus Christ our Sauiour doth sharply say, in way of reprehension, *Ye worship ye know not what*: We know what we worship, *Saluation is of the Iewes*; the Iewes had the Word of God, for God reserued the choise of the place of his worship to himselfe,

ſelfe, & left it not to men to chuſe, as appeareth in *Deut.* 12. 11, 14. in theſe words; *The place which the Lord your God ſhall chuſe*: which place was Ieruſalem, after the Arke was remoued from *Silo*; where it continued, till God by miracle and ſpeciall reuelation of his glory, eſtabliſhed the Temple at Ieruſalem to be the place of his Worſhip, as appeareth euidently, 2. *Chron.* 6. and 7. chapters at large.

Therefore the Iewes had the expreſſe warrant of Gods Will and his Word for the place of their worſhip, and Religion; which was a better ground & foundation, then could be put off and ſlighted with a (*Vos dicitis*) for not onely the Iewes ſaid it, but God himſelfe had ſaid it, and eſtabliſhed it. But I make haſte, becauſe of the Time. I would note to you, the error that ſeduced her, was, to inſiſt altogether vpon this place, though it had bin a good and holy place otherwiſe:

wiſe: For after the Lord had eſtabliſhed Ieruſalem, it was no good Argument to preſſe the fathers examples; after God had by his open approbation expreſſed his choyſe, ſhe ſhould not haue oppoſed the authority of the fathers, againſt the Father of fathers. This was an errour to neglect that which God (*A quo omnis paternitas in Cœlo & Terra,* of whom all fatherhood is in heauen and earth) and amplifie that which the fathers ſaid or did. This the aduerſaries of the Goſpell doe, vnder pretence of the like authority and argument. This woman ſuppoſed Chriſt would giue ſentence either againſt her, or againſt the Iewes; ſo that eyther Mount *Geriſim*, or *Ieruſalem*, ſhould be appointed for the only place of worſhip: for ſhee was perſwaded, that true Religion was to be fixed to ſome place, and but to one place; but which that place was, whether the one or the other, of that ſhe de- Epheſ. 3. 15.

ſireth reſolution. Our bleſſed Sauiour according to his diuine wiſedome anſwereth (as after yee ſhall vnderſtand) contrary to her expectation: That the exerciſes of Religion were to be vſed in other places, then Ieruſalem, or that Mountaine.

The Argument of ſuch antiquity maketh a great ſhew, but is neither any eſſentiall marke of the Church, nor any proper note of the Truth: not eſſentiall, becauſe the Church was in the beginning a true Church without it; neither proper, for that the Heathens and Ethnicks vrged it againſt Chriſtians: therefore ſolely, and by it ſelfe, it ſufficeth not to prooue the Truth.

In Epiſt. ad Theodoſium. And *Ambroſ. Epiſt. 30. lib. 31*

For the Ethnicks, *Symachus* ſaith, *Si longa ætas authoritatem religionibus conciliat, ſeruanda eſt nobis ſeculis fides, & ſequendi ſunt nobis parentes, qui ſecuti ſunt feliciter ſuos*; If (ſaith he) long age procure to Religion authority,

thority, we are to follow those parents, which happily did imitate theirs. And *Lactantius* saith, *Tanta est Authoritas vetustatis, vt inquirere in eam scelus esse ducant*; So great is the authority of antiquity (with the Heathen, saith *Lactantius*) that they thinke it great wickednesse to make any question of it.

Lactan 2. lib. Institut. diuin. cap. 6.

Xauerius the Iesuite, and *Acosta* confesse, That the Indian Heathen haue no greater impediment to hinder them from receiuing Christian Religion, then the Argument of their ancestors, and custome: So that this Argument hath been and is common to ancient and modern Pagans and Ethnicks. *Ambrose*, *Augustine*, and *Arnobius*, were wont to answer, That Religion was not to be esteemed by antiquity, but by verity, which is the life and soule of Antiquity; without which, Antiquity is but a dead carcasse: for that is true Antiquity, that respecteth the ancient of dayes, *Dan.* 7. 13.

Xauerius lib. 4 Epist.
Acosta de Indor. Salute. lib. 2. cap. 18.

Mat. 19. 3. Our Saviour Christ, in the question of Divorce, revoketh the Phariſes, (pretending Antiquity from *Moſes* Authority) to the firſt Inſtitution; *Ab initio non fuit ſic*, From the beginning it was not ſo.

In queſtions therefore of faith, we muſt not iudge by a later preſcription, but reduce them to the Scriptures, which are moſt ancient, and there ſeeke out the certaine truth.

Ezech. 20. 18, 19. In *Ezechiel*, God forbiddeth his people to follow their Idolatrous fathers ſtatutes, and commandeth them to walke in his Precepts, and obſerue his Iudgements.

The Fathers were wont to appeale to ſuch Antiquity, as was ioyned with truth.

Ignatius Epiſt. 6. qua eſt ad Philadelph. *Iuſtin. apolog. 2* *Ignatius* ſaith, ἐμοὶ ἀρχεῖα τὰ ἄγια Ἰησοῦς Χριστός. *Ieſus Chriſtus mihi pro archiuis eſt*; Ieſus Chriſt is my Antiquity. *Iuſtin* ſaith, *Conſuetudinem veritati poſthabere diuinum eſſe*, To preferre Cuſtome before Truth, is mad-

madneſſe. *Tertullian, Sine diuina Literatura nullius momenti eſſe antiquitatẽ;* Without diuine Literature, antiquity is of no moment. *Antiquior omnibus veritas ni fallor;* The Truth, (ſaith *Tertul.*) is more ancient then all, except I miſtake it. The ſame Father giueth this rule; *Id verius quod prius, id prius quod ab initio, id ab initio quod ab Apoſtolis.* Againe, in another place hee ſaith: *Veritati nemo præſcribere poteſt; non ſpacium temporum, non patrocinia perſonarũ, non priuilegia Regionum:* No man can preſcribe againſt the truth; not ſpace of times, not patronage of perſons, nor priuiledge of Regions.

Tert. Apol. contra gent. c. 47.

Idem contra Marc. cap. 5.

Tert. de veland. virg. cap. 1.

Carolus Sigonius ſpeaketh of our caſe in this Text, *Eligebat Deus (inquit) duas vrbes cultus ſui;* Silo *in* Samaria, *&* Ieruſalem *in* Iudea: God choſe (ſaith he) two Cities of his worſhip; *Silo* in *Samaria*, and *Ieruſalem* in *Iudea*: In that, ſaith he, he placed his Tabernacle; in this, founded his Temple: reiecting

Sigonius de Repub. Heb. lib. 2. cap. 6.

Silo, he loued *Ierusalem*, *Samaria*, neuertheleſſe challenged the praiſe of diuine worſhip to itſelfe, becauſe that the Name of GOD was firſt there called vpon. The Iewes contrariwiſe drew that dignity to themſelues; God did preferre *Sion*, that is to ſay, *Ierusalem*, before *Silo*.

Cornel. Ianſen. in hunc Textum. *Ianſenius* ſaith, That this Samaritan woman contended for the antiquity of the place of diuine worſhip, and obiected the example of *Abraham* & the Patriarks; the Iewes contrariwiſe defended their worſhip, by the authority of the Prophets, and the diuine Word: The Samaritans ſeemed to themſelues, to inſiſt in the ſteppes of Antiquitie.

Hie. om in Ier. 9 To conclude, Saint *Hierome* ſaith, *Non parentum, nec maiorum, error ſequendus eſt, ſed authoritas Scripturarum, & Dei docentis imperium.* *Arnobius* ſaith, *Authoritas non tempore æſtimanda ſed numine*;

Arnob. contra gent. lib. 2.

We

We muſt not eſteeme Authoritie (ſayth *Arnobius*) by Time, but by Diuine direction.

And ſo much concerning this Argument, and pretext of Antiquitie.

For as concerning true Antiquitie, which ought to bee reduced to the Propheticall and Apoſtolicall Doctrine, vpon which the Church is builded; the Aduerſaries of the Goſpell, and Maintainers of vnwritten Traditions, haue it not at all, in thoſe Caſes and Points, wherein they differ from the Profeſſors of the Goſpell of Ieſus Chriſt, who called himſelfe Truth, and not Cuſtome, as diuerſe of the Fathers obſerue. Ephes. 2.

I come to the Reſolution, that is, the third generall part, which giueth light to all the reſt: Our Sauiour Ieſus Chriſt ſayth to the Woman, *Beleeue me, the time commeth, that neither in this Mountaine,*

nor

nor Ierusalem, they shall worship the Father.

1. First, In these words our blessed Sauiour first requireth Beleefe; *Woman, beleeue me.*

2. Secondly, He sheweth and reuealeth the time, and sayth; *The time commeth.*

3. Thirdly, He sheweth, That both these Opinions of the Samaritans and the Iewes are to be abrogated; *Neither in this Mountaine, nor Ierusalem, they shall worship the Father.*

4. Fourthly, Christ setteth downe an establishment of Truth: They shall not worship indefinitely, they shall worship with a speciall and comfortable resolution and reuelation of God the Father in Iesus Christ; *Neither in this Mountaine, nor Ierusalem, shall they worship the Father.*

1. Concerning the first point (for I will but point at euery one of them,

them, and that ſhortly, becauſe of time:)

It is certaine, whoſoeuer will come to God, muſt firſt beleeue, that God is. In the eleuenth to the Hebrewes, the Apoſtle ſayth, *Without faith it is impoſſible to pleaſe God:* Therefore Chriſt requireth faith, and ſayth, *Woman, beleeue me*; that is to ſay, Whatſoeuer the Samaritans ſay on the one part, and the Iewes ſay on the other part, (for the Samaritans pretend the Authoritie of the Fathers, and the Iewes alledge the Word of God for the onely place of Worſhip) yet *Woman, beleeue me:* This knowledge is nothing without me; I am a Prophet, *Beleeue me.* It is a good argument: If wee yeeld, that Ieſus Chriſt is a Prophet, we ought to hearken to him; Except we beleeue, wee ſhall not vnderſtand: Therefore many vnderſtand not, becauſe they beleeue not; Nor doe beleeue, becauſe they pray not vn-

to

to God, to giue thoſe diuine inclinations, to beleeue the Truth, the authenticall Truth: Therefore Chriſt requireth the Woman to beleeue, and vs with her, if we will vnderſtand the Truth.

2. The ſecond, is the inſtance, or time, *The time commeth.* This time Chriſt propoundeth, to the intent, that he would after further inſtruct the Woman, that he was the true Meſſias. It is not the ſuperſtition of the Samaritan, nor the ceremonies of the Iewes, that are to be perpetuall, for they were both to ceaſe, for all the Sacrifices of the Law ended in the Meſſias, whom they did (in type and figure) ſignifie: therefore, *The time ſhall come, that they ſhall neither in this Mountaine, nor Ieruſalem* (onely) *worſhip the Father.* I am not ignorant, that there paſſed diuers Epiſtles betweene *Auſten* and *Hierome*, of the ceſſation of this Legall Worſhip, when it was *Mortua*, dead,

dead, when *Mortifera*, deadly: but concerning the time, and those effects and validitie for that time, they did Christian-like debate of in Charitie; but not of the vse and continuance of them for euer.

3. The third thing that Christ teacheth in this third part, is, That both the Opinions of the Samaritans and Iewes, concerning the restraint of the publike Worship of God to one place onely (excluding others) was now to cease: for neyther of these determinate places of the Samaritans, or Iewes, the Mountaine, or Ierusalem, were to be the Seat and Center of the Church; which now was to bee diffused throughout the whole World, without exception or limitation of particular place.

Concerning the Samaritans, albeit they wanted not good intention, yet because they had no foundation or warrant of Gods

Word,

Word, our Sauiour ſayth of them afterward, *Verſ.* 22. *Vos adoratis quod neſcitis*; You worſhip you know not what: Wherein hee condemneth them of Ignorance, and ſo conſequently, of Error and Superſtition; their Pretext of the Patriarkes example notwithſtanding.

But concerning the Iewes, there is more difficultie: becauſe our Sauiour ſayth of them in the fore-named Verſe, *Salus ex Iudeis eſt*; Saluation commeth of the Iewes: for they had the Oracles of God committed to them; to them appertayned the Adoption, and the Glory; the Couenants, and the giuing of the Law; the Seruice of God, and the Promiſes: the Fathers were theirs; of whom, concerning the fleſh, Chriſt came, *who is ouer all, GOD, bleſſed for euer, Amen*: as the Apoſtle ſpeaketh in the ninth to the Romans, the fourth Verſe. Therefore their

Rom. 3. 2.

Rom. 9. 4.

Pre-

Prerogatiues were great, and many; especially, if wee further consider the amplitude of the Promises made vnto the Church of the Iewes, as they appeare in diuerse places of the Word of God: As in these; *God is in the middest of her, therefore shee shall not bee moued: And her Name shall continue for euer, as the Sunne; and his Seat shall be as the dayes of Heauen: And this is my Couenant, sayth the Lord, My Spirit which is in thee, and my words which I haue put in thy mouth, shall not depart from thy mouth, nor from the mouth of thy Seed, sayth Iehouah, from this time forth for euermore.* Psal. 46. 6. Psal. 72. 17. Psal. 89. 30. Esay 59. 21.

Many more Promises there be, of this nature and extent, made to the Church of the Iewes, in the Old Testament: and yet for all these Promises, and Priuiledges, there was a time, when in persecution the Prophet thought he had beene left alone; albeit Almighty 1. King. 19. 18.

tie God in his answere vnto him, sheweth, That he had reserued to himselfe seuen thousand, that had not bowed their knees to *Baal*, neyther had their mouthes kissed him.

If therefore this Church, which was called and counted the Ioy of the whole Earth; if this faithfull Citie became a Harlot; if the Iewish Church, by their perfidiousnesse, broke the Couenant that God made with their Fathers: What maruell is it, that our Sauiour in the Gospell propheseyeth of them, That they should be ejected, and cast out of the Kingdome, though they be called Children of the Kingdome? *Filij Regni ejicientur*, The Children of the Kingdome shall be cast out.

Mat. 8. 11.

What assurance then hath any one place in the World (which hath no such Promises) that the Church shall bee fixed and

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tyed to that one place, without feare, or doubt of forfeit, or change? especially, seeing the contrarie is taught in the New Testament, (lest they should seeke an euasion in that distinction, as some doe) by the lamentable case of the Church of the Galathians, in the Apostles owne time, and the most of the Churches by them planted, afterward fallen: and likewise, by the carefull Admonition of the Apostle to the Romans, whose faith was published throughout the whole World; to take heed, That seeing God spared not the Naturall Branches of the true Oliue, lest hee spare not them which were Branches of the wild Oliue: and therefore wished them, not to bee high minded; but rather, to feare. Rom. 1. 8. Rom. 11. 20, 21

And so much concerning the Opinion of this Topicall, Typi-

call, or Locall Religion and Worſhip of God; which our Sauiour ſheweth to be fully abrogated, by his Comming: ſo that now Chriſt *hath made both one, and hath broken downe the middle wall of Partition betweene vs*; and gaue equall Commiſſion to all and euerie of his Apoſtles, to preach the Goſpell to all Nations, to baptize them, and to teach them to obſerue all things whatſoeuer hee commaunded them: without reſtriction or limitation of any one Place, or dependance vpon any one Perſon.

Ephes. 2. 14.

And this is the true ſence of the Church Catholike, or Vniuerſall; howſoeuer ſome doe arrogate that Name or Title to one Church, more then to the reſt, contrarie to the truth of this Doctrine.

4. The fourth point, the time ſuffereth me not to inſiſt vpon: which

which is, That Christ doth not indefinitely set downe, that they shall worship; but definitely, how they shall worship, with a speciall and comfortable Reuelation of God, as a Father in Christ Iesu.

Which kinde of Knowledge of God, differeth from the Pagans and Ethnicks; that rest not in One, but imagined a Pluralitie and Multiplicitie of Gods: And from the Iewes and Turkes; which acknowledge One true and onely God, but not the Trinitie of Persons, nor the Office of Mediatorship of Iesus Christ: Without which, Eternall Life cannot bee attayned; Neyther can there bee any true and comfortable apprehension of God, as a Father, nor any assurance of our Adoption, as his Sonnes, but by Christ. Iohn 17.3.

But, as I ſayd, the time permits mee not to ſtand vpon this laſt Point.

THus haue I runne ouer (as the ſhortneſſe of the Time, and my other Occaſions would giue mee leaue) this part of the Dialogue and Diſpute: Wherein you haue heard, how our Sauiour, the Great Shepheard of the Sheepe, ſought to reclayme and call home this wandering and ſtraying Sheepe, this Samaritan to his Fould, to his Church; from Ignorance and Error, wherein ſhee had long liued and continued, to the right way of Faith, and the Light of his Heauenly Truth.

Let

Let vs learne by this Example, not to diſdaine nor neglect them, that haue or doe goe aſtray: but acknowledge with the Prophet, in the 119. Pſalme, *I haue gone aſtray, like a Sheepe that is loſt*; and pray (as hee doth there) *O ſeeke thy ſeruant, &c.*

The Prophet *Eſay* extendeth this Confeſſion as the Voyce of the whole Church, ſaying; *Wee haue all gone aſtray, euery one his owne way.* Which Saint *Peter* repeateth: and addeth; *But now yee are returned to the Shepheard of your Soules.* Eſay 53.6. 1.Pet.2.25.

Lamentable is the Error; but comfortable, the returne to God: The Angels of Heauen reioyce at the Conuerſion of euery ſinner that repenteth; as Chriſt ſayth.

Now therefore, ſeeing wee haue an Example of this Con-

uerſion, not onely in this Text of the Woman of Samaria, but likewiſe in the Perſon of this Worſhipfull Lady (vpon whoſe Funerall wee now attend) *Let him that ſeemeth to ſtand, take heede leſt hee fall*, according to the Apoſtolicall admonition; Let them that haue runne aſtray, learne to returne, and repent, by theſe Examples.

Let vs giue humble and heartie thankes to Almightie God, for his Mercie and Grace to thoſe that are penitent: vvhome, as Saint *Auguſtine* ſayth, hee ceaſeth not to call; and in calling, to inſtruct; and in inſtructing, to perſeuere; and in perſeuerance, to Crowne with Glorie.

Let vs beſeech God, that the Euill, which hath beene in any, wee may carefully auoyd; the Good, wee may learne diligently

gently to imitate, and follow, while vvee are heere Strangers and Pilgrims in this Vale of Miſery: that after wee haue fought the good Fight, runne our Race, finiſhed our Courſe, and kept the Faith; wee may receiue the Crowne of Righteouſneſſe: which the Righteous Iudge ſhall giue at that Day, not onely to thoſe that are alreadie gone before vs, but alſo to all thoſe that loue his appearing. 2. Tim. 4. 7, 8.

Now therefore let vs pray, &c.

AS wee ſend vp Prayers vnto GOD, for the Proſperous and Flouriſhing Eſtate of his whole Church Vniuerſall, and euery Member of the ſame: So in particular, wee offer vp the ſacrifice of Praiſe and Thanks-

giuing vnto our mercifull and gracious God, for looking vpon the Blind and Ignorant Estate of this Worshipfull Lady; whose Funerall, of worthy Memory, wee are come together, at this present, Religiously to Celebrate.

Touching her ciuill manner of liuing, and carriage toward all persons:

As I vnderstand by those who were her most Familiars, She hath left behinde her many singular arguments of great commendations, for her wisedome in the same: Especially, for that Amiable and Reuerent Spowsall duety, wherewith Shee did alwayes prosecute Her most Worshipfull Husband; for Her Louing, Christian, and Vertuous Care, in the education of Her Children; and for that laudable Concord, and neighbourly Affection, shee delighted

lighted to entertaine with her neighbours.

Concerning her outward Religion.

It is true, She was euer hitherto ſo ſeduced and carried away, partly by her owne ignorance, and partly by the deceiuing counſells of ſome of her Kindred, that She was brought from the belieuing of the Truth, to giue place vnto Errour, and falſe Doctrine: Vntill it pleaſed God (who hath his owne deſigned meanes, and times, of bringing home his wandering Sheepe) to viſite Her with this corporall Diſeaſe, whereinto it hath pleaſed Him, in his mercy, to take her away; and by the troubles of her Body, ſo liuely to exerciſe the Faculties of Her Soule, by making the bright Beames of his Gracious Countenance, not onely to irradiate

ate, but alſo powerfully to beate vpon her heart: that before it pleaſed his Maieſty to cloſe vp the eyes of her Body, the eyes of her Soule were illuminated ſo cleerely, that Shee did ſee that Glory which before was hid from her; and did imbrace moſt gladly thoſe eternall loyes, which hitherto Shee did, for ſo long time, ignorantly caſt behinde Her Backe.

Of the which comfortable things, I am informed not onely by many priuate faithfull Witneſſes, but alſo by the true Teſtimony of a reuerend Biſhop, written and confirmed by his ſeale of Office, to this effect: Who teſtifies, That in ſigne and token of her willing and ioyfull conuerſion, Shee had purpoſed (if ſo it had pleaſed God to haue prolonged her dayes) this Sabbath

bath laſt, being the fift of December, to haue beene preſent in this Church with her Worſhipful Huſband, at the celebrating of the Supper of onr Lord, and with him, to haue beene partaker of the ſame.

But God, who is onely wiſe, diſpoſing otherwayes, in his mercy, hath put an end vnto this Her periſhing life, and in ſtead of communicating with him in his Supper, hath vnited and conioyned Her vnto Him, by a ſtraiter and neerer Coniunction.

Which ſhould put euery one of vs in minde of our Mortality; and ſtirre vs vp, by forgetting thoſe things which bee behinde vs, to aſpire vnto that Celeſtiall Ieruſalem: That as Shee is made already (as we aſſuredly hope) a Glorious Citizen of the ſame; ſo we hauing finiſhed

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our course here, may be made Partakers of this high and excellent dignity, promised vnto vs in Iesus Christ our Lord.

Amen.

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FINIS.